BRILL

On Armenian čiw 'shank'

Author(s): Hrach Martirosian

Source: *Iran & the Caucasus*, 2005, Vol. 9, No. 1 (2005), pp. 81-84

Published by: Brill

Stable URL: https://www.jstor.org/stable/4030907

JSTOR is a not-for-profit service that helps scholars, researchers, and students discover, use, and build upon a wide range of content in a trusted digital archive. We use information technology and tools to increase productivity and facilitate new forms of scholarship. For more information about JSTOR, please contact support@jstor.org.

Your use of the JSTOR archive indicates your acceptance of the Terms & Conditions of Use, available at https://about.jstor.org/terms

Brill is collaborating with JSTOR to digitize, preserve and extend access to *Iran & the Caucasus*

ON ARMENIAN *ČIW* 'SHANK' *

HRACH MARTIROSIAN

Leiden University

1. Recently, A. Lubotsky (2002) connected Skt. *aṣṭhīvá(nt)*- 'shin, shank' with Av. *ascuua*- (attested in ASg. *ascūm*) 'shank', reconstructing an Indo-Iranian **HastčiHu̯a*-. He interprets this form as a compound of the word for 'bone', viz. Skt. *ásthi*-, Av. *ast*- with a reflex of PIE **(s)kiHu*- 'shin', which is attested in Balto-Slavic and Germanic languages, cf. Russ. *cévka* 'bobbin; (esp. hollow) bone; (dial.) shin-bone', OCS *cěvьnica* 'flute', SCr. *cȉjev* 'tube, spool, shin-bone', *cjevànica* 'shin', *cjevnica* 'shin-bone, flute', Lith, *šeivà* 'spool, forearm, shin(-bone)'; OEngl. *scīa* 'shin, leg', etc.

The second member of the Indo-Iranian compound, viz. **čiHu̯a*-, is nowhere attested independently. Nevertheless, the existence of Iranian **čiva*- 'shank' can be proven by data from Armenian. In the following I shall argue that Arm. *čiw* 'shank; leg' has been borrowed from this Iranian form.

2. Armenian *čiw* is attested in Classical Armenian only in the translation of "Adversus Haereses"= *Ənddēm herjuacoc'* (book 4, chapter 8: 161r, Ter-Məkərttschian & Ter-Minassiantz 1910: 169) of Irenaeus, in the compounds *men-a-čiw* 'having one hoof' (= Gr. μονώνυχος), and *erk-a-čiw* 'having two hoofs', see Vardanean 1910: 301b; HAB 3: 202. Note that the more usual Armenian terms for 'hoof' are *smbak, kčłak,* and *pčeln.* In the same passage from "Adversus Haereses" 4/8 (160v, see ibid.), one finds *erk-a-kčłak* (= διχηλῶν) that is synonymous to *erk-a-čiw*. In corresponding passages from Leviticus 11 and Deuteronomy 14, the equivalent of *erk-a-kčłak / erk-a-čiw* is *kčłak-a-bašx*, with the same component, *kčłak.*

Further, *čiv*, NPl. *čver* is attested in Middle Armenian, in the meaning 'leg, shank', see Łazaryan & Avetisyan 2, 1992: 88a.

Muradyan (1972: 192) and Łazaryan (2001: 68) treat *čiv* as a purely Middle Armenian word. The above-mentioned compounds indicate,

* I am indebted to J. Weitenberg, A. Lubotsky, M. de Vaan, J. Cheung, and U. Bläsing who have kindly read the earlier drafts of this paper and made a number of corrections and remarks.

© Brill, Leiden, 2005

however, that *čiw* belongs to Classical Armenian. Irenaeus is considered to have been translated in the first half of the 6th century by the Hellenophile school.

3. Though poorly attested in literature, Arm. *čiw* is widespread in dialects. According to Ačaṙyan (1913: 716b; HAB 3: 202b), the word mainly refers to the leg in humans and in other vertebrates, as well as to the arm and wing. The verb **čw-(a)t-el* 'to cut off the limb of a bird or a human being' is found in Ararat, Muš, Alaškert, Aparan, Širak, Van, Xoy (see Amatuni 1912: 445b, with textual illustrations), and Erznka (Kostandyan 1979: 162b). A textual illustration can be found, e.g., in a Muš (Taron) version of the Armenian epic "Sasna cṙer" (2/1, 1944: 41). In a Moks version of the epic, the verb is used without the suffix *-at-*: 3SgAor *čivic'* (Sasna cṙer 1, 1936: 104).

In HŽHek' 10, 1967: 611b, Muš *čver* (pl.) is glossed as 'thighs'. This is in agreement with a passage that is found in a fairy-tale from this collection (ibid. 345, line 13f): *Kes gišer ɔr kɛłni, čgnavori mitk' kə p'oxvi, zotk' gerkənc'u məǰ knka čverun,* ... 'When midnight comes, the mind of the hermit changes, (and he) stretches his leg into the thighs of the woman, ...'. In another fairy-tale, also originated in Muš, a small dog (*boči*) comes into the *čiw*'s of a girl (*axč'ka čveru meǰ*) (see HŽHek' 13, 1985: 54, the first line from the bottom). Here, *čiw* refers to the 'leg' or 'shank'.

Here are some more data from dialect descriptions: Karin *čiv* 'leg' (Mkrtč'yan 1952: 161a); Kesaria *ǰiv* 'arm' (Ant'osyan 1961: 221); Moks (Sipkanc', Kyumir) *čiv*, GSg. *čivə́*, NPl. *čivk^{v}ir (čifk^{v}ir)* 'arm' (Orbeli 2, 2002: 283); Sebastia (Tivrik) *čiw* 'shank' (Gabikean 1952: 373), according to Ačaṙyan (HAB 3: 202b)–*ǰiv* 'pubis'; Akn *čiv* 'leg, shank' (Gabriēlean 1912: 311b).

As we see, *čiw* can also denote 'shank'. This is confirmed by the dialectal addendum in NHB 2: 1065a where *čiw*, *čiv* is rendered by synonyms meaning not only 'leg' and 'foot', but also 'shin'.

4. The fluctuation between the meanings 'leg' and 'shank' is common. Arm. *čuṙn* is usually considered to refer to the whole of the human leg (from the back down to the soles) or to the thigh, arm and leg (Amatuni 1912: 446b; Ačaṙean 1913: 732-733; HAB 3: 214b); cf. also K'esap *čɔṙ* 'thigh (of a human being or an animal)' (Č'olak'ean 1986: 263), Sasun *ǰuṙ* 'thigh' (Petoyan 1954: 155), Akn *čuṙ* 'leg of a chicken and other animals' (Gabriēlean 1912: 313b), Alaškert *čuṙ* 'thigh' (Madat'yan 1985: 230b), and *čaṙnig t'alel* 'to do backheel (in wrestling)' (ibid. 230a), Karin *čuṙ* 'human leg (from the back down to the soles)' (Mkrtč'yan 1952: 161), Šatax *čuṙ* 'thigh' (Muradyan 1962: 214a), Moks

čuṙ, GSg. *čṙu*, NPl. *čṙnir* 'thigh' (= Russ. *lyážka*) (Orbeli 2, 2002: 283), Goris *čɔṙne* 'wing; arm' (Margaryan 1975: 437b), etc. In some dialects it refers to 'shank': Dersim *čür* (Bałramyan 1960: 151a) (or, more precisely, *ǰuṙ* 'shin, shank' in Berri, 'leg' in K'ł̇i (Bałramyan 1960: 164b), Erznka *čuṙ* (Kostandyan 1979: 163a), Sebastia *čuṙ* (Gabikean 1952: 378). In the medieval dictionary named "Baṙgirk' hayoc'" (see Amalyan 1975: 338, Nr29), *čuṙ* is used to render *ōlox* (= *olokʿ* 'shank').

As pointed out by Lubotsky (2002: 322b), the hollow shin-bone was used for making flutes, cf., amongst others, the above-mentioned OCS *cěvьnica* 'flute'. In this context it is interesting that alongside of *čuṙ* 'shank', the dialect of Sebastia has also *čuṙa, čɛɔṙɛ* 'a kind of (small) flute' (Gabikean 1952: 378).

5. To my knowledge, Arm. *čiw* 'leg; shank' has not received a satisfactory etymology. For the survey of the etymological attempts see HAB 3: 202b. I propose to treat the word as borrowed from the Iranian **čīva-* 'shank', which is only attested in the Avestan compound **ast-čīwa-* reconstructed from *ascuua-* (see § 1). As is known, the Iranian *č* is reflected as Arm. *č* in earlier stages and as *cʿ* in a relatively younger period (see J̌ahukyan 1987: 559-560). This implies that Arm. *čiw*, though absent in the earliest period of the Classical Armenian, is a relatively old borrowing from some Middle Iranian form. If this etymology is accepted, Arm. *čiw* provides us with the only independent evidence for Indo-Iranian **čiHu̯a-* 'shank'.

BIBLIOGRAPHY

Amatuni, Sahak Vardapet, *Hayocʿ baṙ u ban*, Vałaršapat, 1912.

Ačaṙyan, Hračʿya, (Ačaṙean), *Hayerēn gawaṙakan baṙaran*, Tʿiflis, 1913.

——, *Hayerēn armatakan baṙaran*, Erevan, 1971-1979 in 4 vols (second edition).

Amalyan, H. M., *Bargirkʿ hayocʿ*, Erevan, 1925.

Antʿosyan, S. M., *Kesariayi barbaṙə*, Erevan, 1961.

Bałramyan, Ṙ. H., *Dersimi barbaṙayin kʿarteząə*, Erevan, 1960.

Čʿolakʿean, Yakob, *Kʿesapi barbaṙə*, Haleb,1986.

Gabikean, Karapet, *Baṙgirkʿ Sebastahay gawaṙalezui*, Erusałēm, 1952.

Gabriēlean, M. S., *Aknay gawaṙabarbaṙə*, Vienna, 1912.

HAB (see Ačaṙyan, 1971-79).

HŽHekʿ—*Hay žołovrdakan hekʿiatʿner*, Erevan, vol. 10 (Muš-Bulanəx), ed. by S. Taronc', 1967; vol. 13 (Muš-Taron), ed. by A. S. Łaziyan, 1985.

J̌ahukyan, G. B., *Hayocʻ lezvi patmutʻyun: naxagrayin ǰamanakašrǰan*, Erevan, 1987.

Kostandyan, D. M., *Erznkayi barbaṙə*, Erevan, 1979.

Łazaryan, Ṙ. S., *Miǰin grakan hayereni baṙapašarə*, Erevan, 2001.

Łazaryan, Ṙ. S., Avetisyan, H. M., *Miǰin hayereni baṙaran*, Erevan, vol. 1, 1987; vol. 2, 1992.

Lubotsky, Alexander, "The Indo-Iranian Word for 'shank, shin'", *Journal of American Oriental Society*, 122/2: 318-324.

Madatʻyan, K. M., *Alaškerti xosvackʻə (Aparan- Aragaci tarackʻ)*, Erevan, 1985.

Margaryan, A. S., *Gorisi barbaṙə*, Erevan, 1975.

Mkrtčʻyan, H. M., *Karno barbaṙə*, Erevan, 1952.

Muradyan, M. H., *Šataxi barbaṙə*, Erevan, 1962.

——, "Baṙagitutʻyun", *Aknarkner miǰin grakan hayereni patmutʻyan*, Erevan, 1972.

NHB—G. Awetikʻean, X. Siwrmēlean, M. Awgerean, *Nor baṙgirkʻ haykazean lezui*, 2 vols, Venice: St Lazar (1836-1837); reprinted in Erevan, 1979-1981.

Orbeli, I. A., *Izbrannye trudy v dvux tomax*, Erevan, vol. 2, 2002.

Petoyan, V. A., *Sasuni barbaṙə*, Erevan, 1954.

Sasna cṙer, M. Abełyan (ed.), Erevan, vol. 1, 1936; vol. 2/1, 1944.

Ter-Məkərttschian, Karapet, Erwand Ter-Minassiantz, *Irenaeus, Gegen die Häretiker*, Leipzig, 1910.

Vardanean, H. A., "Hayerēn nor baṙer S. Irenēosi 'Cʻoycʻkʻ" ew 'Ընddēm herjuacocʻ groc' mēǰ", *Handēs amsōreay*, vol. 24, 1910: 281-284, 301- 306.